

The SHORT
ENQUIRY

Concerning the
Hermetick Art

(Which was Printed with the
Latin and English

Æsch-Mezareph)

CONTINUED.

By a Lover of Philaletha.

PART III.

LONDON:
Printed in the Year 1715.

The Short
 ENQUIRY
 Concerning the
 Elements of
 (What we think to be)
 Law and Equity
 (Especially in the
 Court of Chancery)
 By a Late of Parliament
 PART III
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A SHORT
ENQUIRY

Concerning the
Hermetick Art

CONTINUED.

Investi- **I** Hope, Gentlemen,
gator. you are come pre-
pared for a Profitable Debate;
I can assure you, for my own
part, 'tis for that end and no
other I make my Appearance.

A. Since our last Meeting,
we have considered of it amongst
our selves, and do conclude it
will be to little purpose to pro-
ceed

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ceed by shewing more of our Intentions, since you neither approve of the Processes already mentioned by us, nor tell us wherein they are amiss. Pray wherein do you think that of ours was so, since it seems to be grounded so firmly on the plain Sayings of the Philosopher I mentioned?

Invest. The seeming Authority any Process may have from the Philosophers Books does by no means sufficiently prove it to be right; because as they have called their Matters after the Names of most things which are known, so 'tis an easy thing to find, in their Books, Names and Expressions which may seemingly favour, I say, almost every Under-

the Hermetick Art. 3

Undertaking of this kind, so many are their Allusions, Similes, Metaphors and Parables. I shall therefore make my Replies to you, with as much Philosophical Authority as I may; and in order to it, shall in a very great degree, keep to the Words of the Masters of this Art, tho' not always to the exact Transcription of them. I shall also Premise, that when I use only a single Authority, 'tis for Brevity, or that I think it sufficient; for of this be assured, that I could confirm these with the common consent of all true Philosophers; but a Word to Wise Men is enough, and never so many to the Otherwise would not reform them.

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In Objection then to your Process upon *Nitre*, as well as to all of the same Kind, varied ever so many ways after the different Fancies of Operators, let this suffice, *viz.* Those who seek the Art in Salts, *Alloms* and *Borax's*, shall not, nor cannot find it in 'em. Therefore it would be a foolish and vain thing, to think to extract the *Elixir* from any thing wherein it is not, as some Infatuated Men have conceited, for that was never the Intention of Philosophers, when they have spoken of such things by Similitude.

A. I told you our design was to make only the true Dissolvent from it, whereby we might dissolve *Sol* radically, in order to multiply its Specie; and we think,

think, *Philaethes*, whose Writings you seem to defend, at least Stile your self a Lover of, approves of such a *Menstruum*.

Invest. His Writings do not stand in need of any defence of mine; what I do, in respect to him, is for the sake of others, by shewing, and which is unquestionably true, that what he practised and wrote was Consonant (tho' by the difference of his way of Writing it may seem to some otherwise) to the Principles and Universal Practice of all the Antients from *Hermes* to this Day; a great Number of whom he quotes, and always to the purpose, some of which I shall Name, tho' not in order of time, but as they

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occur, viz. Hermes, Morien,
Rafis, Albertus, Geber, Arte-
phius, Haly, Rozinus, Arnoldus,
Aristotle, Menabdes, Scala Phi-
losophorum, Ludus Puerorum, A-
rislaus, Guido, Turba, Rosary,
Dionisius Zacharius, Bacon, Sendi-
vogius, Lully, Trevisan, Flammell,
Arcanum Hermeticum, Jobannes
de Lazniro, Ripley, Lamsprint,
Norton, Richardus, Alanus, Fa-
docus Greverius, Pontanus, John
Mechungus, with many others.
But to proceed;

Radical Dissolution, in or-
der to Generation or Multipli-
cation of a Species, must be a-
lone performed by the *Radical*
Humidity of that thing, which
not only dissolves, but adheres
and coalesces with it, but *Spirits*
which

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which are drawn from Salts, &c. fly away from the Body dissolved, leaving it foul and the Calx a dry Powder not easily flowing, as that is which has its Radical Humidity fixed with it.

We may observe in the Seeds of Vegetables, from their first Sprouting, they are supplied with the Radical Moisture which they draw, viz. the Sap, which coalesces with it and so it proceeds to its ultimate Perfection, for that Rotation. But if the Seeds be moved by farther Rotations, they are again multiplied by the same Radical Moisture without end, as it were.

These things sufficiently prove to me, that no Liquor, tho' never so wonderfully drawn out

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of Salts, ever did, or ever will dissolve *Sol* Radically in the way of Generation.

B. What have you to object against our Matter being the right, since as I told you it was created of God, and contains in its Bowels all Metals, Mercury and Precious Stones.

Invest. This is a pleasing Conceit, and may make a pretty Gingle in the Ears of very Ignorant Men. For tho' 'tis true that this Globe of Earth was created, and contains all these things in it, and as you said before produces them too, and tho' some Muds and Particular Earths will yield such Appearances in Distillation, as you have spoke of, what is this to the End you propose, *viz.* the Perfect

Perfect Tincture for Metals?

'Tis as obvious as the Sun at Noon-Day, that the *Terra Adamica*, *Terra Lemnia*, and *Terra Foliata*, spoken of by *Philosophers*, are vastly different and remote from any part that can be selected from this *Globe of Earth*, even tho' it should be such as was immediately contiguous to Gold, Silver or Mercury in the Mines, but is an Earth made by them, and which they often call their *Chaos*, out of which they can draw a Mercury of Supereminent Virtues, as well as Perfect Gold and Silver. Therefore must declare your Earth and Process to be but a Counterfeit, in my Opinion, fit to pass only amongst the most Ignorant. One

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of the Philosophers, speaking of their Earth, makes it to be the Blessing of Joseph (who was separated from his Brethren, as the Philosophers in this Art are) Deut. 33. which he renders thus. Blessed of the Lord be his Land, for the Apples of Heaven, for the Dew and for the Deep that lyeth Beneath; for the Apples of Fruit both of Sun and Moon, for the top of the Ancient Mountains, for the Apples (or Sweetness) of the Everlasting Hills, &c. Pray the Lord, my Son, from the Bottom of thy Heart, that he would bestow upon thee a Portion of this Blessed Land or Earth. Another of them says, Our Earth is not the Simple Element of Earth, but Elemented Earth, which has all the Elements.

ments proportionably mixed, and in a degree reconciled, tho' not yet wholly purified nor fixed, and yet contain Sol, Luna and Mercury in its Bowels.

C. What have you against the Matter of Fact, which I related in the Process upon *Vitriol*, which the Gentleman assured me was told him as a certain Truth, by a Friend of his?

Invest. For my own part, I take *Vitriol* to be effectually included under Salts, Alloms, &c. and in my Enquiry shall make it of no other account, whatever Opinion you may retain of it by virtue of the Hearsay-assurance you mention; but since you do not seem satisfied, with what has been said, as sufficient to exclude it,

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it, I can but deliver it over to the
Philosophers, and for Brevity,
to Candid Ripley only.

*And be thou wise in choosing of thy
Water,*

*Meddle with no Salt, Sulphur, nor
mean Mineral,*

*For whatsoever any one to thee do
Clatter, i.e. Babble.*

*Our Sulphur and Mercury be only
in Metals,*

*Which Oils and Waters some Men
call,*

*Fowles and Birds with other Names
many one,*

*Because that Fools should never find
our Stone.*

D. What we offer'd at our
last Conference, comes very near
the Intention of Philosophers,
that is the Multiplication of
Light,

Light ; for, as we then said, we can produce out of a Dark Subject a Star, and we are persuaded, as this is a degree of Light, not to be contemned, it may, by Art, be multiplied.

Invest. I told you my Opinion then, that the Multiplication of Light in a proper Subject was the ultimate Perfection of this Art. We are assured by the Philosophers, that it may be so multiplied, as to become permanent and never fading, as they witness. And as this is the top of this Art, so we find 'tis the Perfection of Divinity also. For as the Philosophers lead us from their *Chaos*, through various Operations to the Perfection of their Lights, so we are led by
all

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all the inspired Men, from the first *Chaos* of the World, through the many Dispensations of it, to the Perfection of Light, the *Heavenly Jerusalem*, which has no need of the Light of the Sun by Day, nor of the Moon, for there is no Night there. And so we see Fire is multiplied upon a proper Subject, and as *Norton* says, if a whole Shire were Flax, one Spark of Fire is capable of making the whole so. But both Light and Fire must have its proper Subject, or they cannot be multiplied. We see that immense, as one may call it, Body of Light, the Sun, illuminates the proper Subject the Air, not Earth, &c. and how wonderfully is this done every Four and Twenty

Twenty Hours, the whole Firmament being at length, from the first glimmering or least degree of Light, filled with its Rays ; the Demensions of it not to be computed. The thing therefore to be considered in the Philosophick Work, is the proper Subject of both giving and receiving Light ; which I conceive is sufficiently hinted in the course of this Enquiry.

I know many have mightily boasted of a Star they could produce, as you say, from a Dark Subject, which, so far as has fallen under my Observation, has proved to them, whatever it might be in its own Nature, an *Ignis Fatuus*, and not a Pole or Star to steer by ; and instead of guiding them in their course, they

they have had many a weary Dance, persuading themselves all the while they were near their Journey's End, whereas they have found they had not been far from the place from whence they set out; and this they have repeated so often, it may be for many Years, till at length they Curse their *Astronomy*, and Swear there is no such Science. As tho', because they cannot perform the desired Voyage by this Star, no Marriner could by any other of greater Altitude and Lucidity; but Experience teaches other-ways. For Philosophers, steering chiefly by the *North-Pole* and *Venus Orient*, can perform the Work; but by no others, if these are wanting. The latter, they say, is a Star of a Palish Purple

Purple Colour, shewing its Solar Nature, and by whose means and assistance *Sol* himself arrives at the highest Colour and Tincture, which the Experienced know. *Æsch-Mezareph* fully sheweth this, when he bids you not to be deceived by expecting *Nogah, Venus*, to be of a White Splendor, as the Word seemed to import; *but that it both has received and gives a Solar Nature*, as I have said, tho' it self is not yet mature and fixed.

You see now of what Nature and Consequence this Star is in their Astronomy and Navigation; such therefore as your Astronomy is, such will be your Navigation; if your Astronomy be good, you may pass, without fear,

fear, directly into the Ocean; if not, you must always remain in sight of Land, and never reach the Golden Coast.

It was by the Advice and Present of *Venus*, that *Hippomines* overtook and enjoyed *Atalanta*. So *Ripley* advises to consult with *Venus* in the Beginning, as I hinted in the first Part. And as *Venus* furnished *Hippomines* with Three Golden Apples, so did he as prudently use them; for after the first, she rather ran more nimbly than before, through the Joy of it; the second had a greater Effect, by taking up her Mind with the Beauty and Value of it; but the third, being seasonably applied, accomplished the thing, and intirely stayed her

her being captivated with its Excellency.

Venture not therefore to run with *Atalanta*, without advising with *Venus*, lest you are slain instead of attaining her. Learn to know the use of this Star, I say, both Occidental and Oriental in your Voyage, or you may miserably rove and unawares run into a Gulph of Error.

To these we must add the Knowledge of their Magnet and Needle, which converts it self to the Pole, also the Points of their Compass, by which they Steer, then and not till then expect a Successful Voyage. If your Theory therefore be not right, it must be mended, and then your Practice will be soon
so

so too, but not before: For otherwise should you put to Sea a Thousand times, it will be but as so many Casual Experiments, and Accidental Tryals, which the Philosophers exclude from Success. Many things might be added concerning their Sea and Winds, wherein they give Necessary Cautions about the contrary ones, but Experience will instruct when the Theory is compleat.

D. You may remember our Opinion was, that the Fire of *Vulcan* was the Artificial Death of the Metals, &c.

Invest. I will add the preceding and succeeding Words to those you urge, which to me seem a sufficient Answer to you. First, By shewing that common
Fire

Fire cannot destroy the Soul or Life of Gold and which is its Perfection : Secondly, That the Fire of *Vulcan* he speaks of, is not Culinary. *Gold Vulgar*, says he, is a Body, whose Soul is retired into a strong hold, that it may be defended from the Violence of the Fire. Therefore, saith the Philosophers, the Fire of *Vulcan* is the Artificial Death of the Metals, and as many as have suffered Fusion, have in it lost their Life. If thou canst apply this wittily, both to thy imperfect Body and fiery Dragon, thou needs no other Key to all our Secrets. Make this witty Application, or you can reap no advantage ; and as this is a Key to all their Secrets, so believe there are secret Wards in it.

To

To destroy Gold is not an easier task than to make it; to melt it in a Crucible is most easy, but the Fusion of it in the Fire of their *Vulcan* most secret. When Gold is melted in their Mercury, as Ice in warm Water, not only its Soul but whole Form is taken from it. Nor are other Metals secure from the Force of this devouring Fire, nor is that any wonder when it can thus overcome Gold it self, whose Perfection is such as to defend it self from the Violence of common Fire, tho' it cannot from the Power of this. If, when he says, *for our Gold is a Chaos, whose Soul is not put to flight by the Fire*, he had added, But Gold Vulgar is a Body, whose Soul is
put

put to flight by the Fire, you might have had some Colour for your Inference; but he says just the contrary, that it neither is nor can be by common Fire, which, as I said before, is its Perfection. And which I think signifies plainly what he intended by thus expressing himself, *viz.* Gold Vulgar is a Body of so great Strength, that it will be a hard Labour to draw his Soul from him; but our Gold is a *Chaos*, a tender Body, or rather a Spirit, whose Soul it retains in it self, as common Gold does, but contrary to that, this lyes so open, that it is capable of suffering Hurt, and being put to flight by the Fire. In short, these as well as many other Places

Places are part of that Subtil Stile I hinted in the Beginning, which contributes so much to the Impeding your Knowledge; for they know how to place their Words so as their Readers will be much more affected with the Shell of 'em, than discern the Kernel, *viz.* their Intention.

I own, many Philosophers have written of one Matter, which is not perfected by Nature, nor wholly imperfect, but in the way to Perfection, as you before have said, and that this would perfect the Work of it self. But here we must again be careful of their Subtil way of Writing. For tho' I do believe they herein speak the Truth, (as I shewed at our last Meeting concerning

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who

who has most excellently determined the matter, viz. *I tell thee, my Son! one is not made of one Naturally; for thus to do is proper to God alone: Let it suffice thee that thou art able out of two to make one, which will be profitable to thee.* This is spoke of Multiplicative Generation, such as their Elixir, not of unary Perfections. For Nature doth produce Gold without the aid of Man, but as the Elixir is above the Power of Nature alone, so is the production of its first matter. Tho' it must not be denied, but Nature furnishes the Materials, of which, by her Aid, Art makes the first matter of the Stone to appear. And as the End is above the Power of Nature alone,

Stone, so is the Beginning, and which I would advise you to take notice of. Therefore whatever Allusions, Metaphors or Ænigma's the Philosophers use, they assert, they must all be reduced to these standing Rules, some Exceptions to be allowed for Comparisons between Animal, Vegetable and Mineral Productions, which a discreet Artist will easily make. Geber says, *We find modern Artists describe to us but one only Stone, both for the White and Red, which we grant to be true, for in each Elixir there is no other thing than Argent Vive and Sulphur, therefore 'tis called by Philosophers one Stone, altho' 'tis drawn from divers things.* In another place he has, in a different way

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of Speaking, delivered us the
Principles thus, Our Stone is no
other than a *Fætent Spirit and Li-*
ving Water, by a Natural Propor-
tion, cleansed and united with such
a union, that they cannot be sepa-
rated from one another; this we
call dry Water. To these two must
be added also a third, for abbreviating
the Work, namely a perfect Body
attenuated. As no Testimony
can be clearer, so we need no
Authority greater. Nor does
he in the least contradict him-
self, when he says, *If you can*
compleat it of Argent Vive alone, you
will be the finder of a most precious
Perfection. Since even that is
compounded of two, as is just
above said, inseperably mixed
and purified. For this *Argent*
Vive

Vive has its own Volatile, pure Sulphur and Arsenick in its Belly, which will congeal and fix it, and then it may be called *Sulphur*, which hides its own *Argent Vive* in its Belly, and defends it from the Violence of the Fire.

This Water thus united with its imperfect Body he calls, by way of Eminence, *Argent Vive* of *Argent Vive*, because it took its beginning from the matter of *Argent Vive* which was created or natural, --- Tho' not of its whole Substance, for there are Superfluities thrown of, and a Spiritual Body introduced, and what is now visible, is part of the Created or Natural *Argent Vive*, and part of the Spiritual Body. And he

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puts

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puts this grand Question, as if it
were on the behalf of Enquirers.
From what things this Argent Vive
may be best extracted. And, in
my Opinion, answers it as fully,
viz. It must be taken from those
things in which it is; 'tis as well
in Bodies, as in Argent Vive it
self. Therefore of which ever sort
the Medicine is, this precious Stone
must be sought as well in Bodies as
in the Substance of *Argent Vive*,---
for it was never the Intention of
Philosophers it should be sought else-
where.----Our Ancestors could not,
nor can we, nor shall they that come
after us, find any other way, than
by these things. This Experi-
enced Philosopher leads us yet
further to the Knowledge of the
Principles, and by shewing the
Properties

Properties of the Medicine even draws a Consent, from the careful Observers of it, that it can draw its Original from nothing else, according to the necessity of the Law of Nature. For if the Properties he mentions were duly considered, Sentence would pass at once upon most of the False and Forreign Matters. And indeed would help to regulate the Practice upon the True, for as he says, in the Preparation made by Sublimation, *Be not negligent, for such as its Preparation shall be, such will be its Perfection, some through negligence in Preparation, have made imperfect instead of perfect Bodies in Projection:---Have a care therefore thou dost not make Water of Death instead of Water of Life.*

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This crafty Author has interspersed the greatest Truths amongst a Thousand Broileries and Subtil Inventions, which method he chose rather than *Ænigmatical Discourses*, as he owns, *but in such a way of speaking as is agreeable to the Will of the most High, Blessed, Sublime and Glorious God, who gives it to, and with-holds it from whom he pleases.*

Thus has he under the known Names of *Argent Vive* and *Sulphur*, proposed the Generation of this most secret Stone, as others, especially the Ancient Poets, have done by abundance of Allegories, which taken otherways than Chymically, would not only be Monstrous but Impious, and, for the most part of them,

them, without Foundation and Fabulous. However they concur in this, that Nature multiplies things by at least two Parents, God alone Creating from one, as has been said, and which ought not to be forgot. *Hermes* allows it not only a Father and Mother, but a Nurse: And *Lully* has not been wanting to assert that the Stone has two Fathers and two Mothers, alluding to its double Birth. Others have assigned to their Offspring three Fathers, as in the Production of *Orion*, i. e. *Apollo*, *Vulcan* and *Mercury*; these are curious Subtilties written and invented to amuse the Ignorant and hide the Art; however we may gather from

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these things Matter for every
Purpose, and particularly I shall
observe to you one of their
Allegories, upon occasion of your
proposing to work in one thing
alone: They tell us that *Erich-*
thonius sprung out of the Earth,
whilst *Vulcan* was Wrestling with
Pallas, the reputed Goddess of *Wis-*
dom, and was Born without the
Feet of a Man, &c. which is thus
expounded. Such are those Per-
sons, who by the means of *Vulcan*
only, without the *Wisdom* of *Pallas*,
do beget Offsprings that are Mon-
strous without Feet and abortive,
which can neither profit others, nor
benefit themselves. The two Legs
are two Organick Members of Man,
without which there can be no true
walking; so likewise *Medicine*, and
indeed

indeed every operative Art, are supposed to have two Legs.---But Chymistry in particular has two Subjects (as its Legs) of which one is the Key, the other a secure or fastened Lock, by which there will be a free admission into the Philosophers Rosary, to those who have a right to enter. But if one of these are wanting, it would be the same thing as if a Cripple should attempt to out-run a Hare. The Key is a thing of the meanest value, known in the Chapters, and is the Root and Foundation of the Rosary, or Garden of Roses, without which, not a Branch nor Bud will put forth, or any Rose spring and send forth Leaves in a Thousand fold. It will Naturally be asked, where this Key is to be found or sought for? I
 answer

answer with the Oracle, Where the Bones of Orestes were said to be found, i.e. where THE WINDS, THE SMITER, THE RESISTER AND THE DESTRUCTION OF MEN are to be found together, i.e. as Lychas expounds it, in a Copper-Smith's or Braſier's-Work-house; for by the Winds, the Bellows; by the Smiter, the Hammer; by the Resister, the Anvil; and by the Destruction or Mischief of Men, Iron seems to have been meant by the Oracle. If a Man knows how to Number well, and distinguish the Signs, he will certainly find this Key in the Northern Hemisphere of the Zodiack, and the Lock in the Southern. (How Harmonious the Philosophers are we may see, if we duly observe, even in places
least

least taken notice of. For
Æsch-Mexareph assigns the same
 places to this Lock and Key, viz.
Learn therefore to purifie Naaman
coming from the North, and ac-
knowledge the Strength of Jordan
flowing out of the North; but he that
will (thoroughly know or) become
wise, let him live in the South.) And
being Masters of these, it will be easy
to open the door and enter, and in the
very entrance he will see Venus with
her beloved Adonis, for she has tin-
ged the white Rose with a Purple
Colour, with her Blood, M. Maier.
 I shall be sorry any of you should
 be of that Number, mentioned
 by a Philosopher in *Turba*, viz. be
 the worse for reading those
 things which are written for our
 Information, Our Books prove very
 injurious

injurious to those who read them only once or twice, or perhaps thrice, whereas they are disappointed in the Understanding of them, and in their whole Study; and, which is worse, lose all their Money, Pains and Time, which they spend in this Art; and when a Man thinks he has the whole World he will find himself possess of nothing. That is, as it often falls out, he has neither the Art, Money nor Time left, and so expires in Ignorance, Sorrow and Poverty.

Many, says a Philosopher, are busie about washing Datona, when at the same time they know her not. Ripley says, many talk of Robin-Hood who never Shot in his Bow, therefore it seems they have sent us to the Work-house where

where she is wrought. Sometimes we are sent to the Potter, the Waller - Woman and the Cook. Sometimes to the Husband-Man, to the Hen and other Birds; then to the Fountains, Baths, Springs, Gardens, Rivers, and Church-yards. Sometimes to Geometry, Divinity and Musick; then to the Sun, Moon and Stars. Sometimes to the Sea, Bottom of the Sea; Bowels of the Earth, and midst of the Air; to Man and Woman, and other Animals; sometimes to the Mountains and Rocks, to the Four Elements, and indeed to whole Nature. From hence, 'tis very easie for Men to please their severall Fancies with this or the other matter, and give themselves

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themselves a wonderful Enter-
tainment in this Study, and yet
unprofitably. For unless they
make choice of the true, and
knows it to be so, they remain
Ignorant and Doubting, that is
lame and deficient. For when
Knowledge is present, even but
of their true matters, most if not
every one of these things will
be known, were they ten times
as many; know the Workhouse
and the Tools mentioned, and
know all; be ignorant of them,
and ignorant of all their Allego-
ries; another Specimen of which
I shall recite from one of their
best Expositors, viz. *Amongst the*
Philosophers they apply to their Sol
the Names Osyris, Dionysius, Bac-
chus, Jupiter, Mars, Adonis, Oedi-
pus,

pus, Perseus, Achilles, Triptolemus, Hippomenes and Pollux. And their true Luna is, Isis, Juno, Venus, the Mother of Oedipus, Danae, Deidamia, Atalanta and Helena, as also Latona, Femele, Uropa, Leda; Antiope and Thalia; these are the parts of that Compound which before the Work is called the Stone, and by the Name of every Metal Magnesia: After Operation, Orcus, Pyrrhus, Appollo, Æsculapius. The adjuncts are, Typhon, Python, Aper; the Operators are denominated by Hercules, Ulysses, Jason, Theseus and Pirithous; and the dangers and labours which these underwent are innumerable.

We may see the Labours of Hercules; the Errors of Ulisses; the Dangers of Jason; the Indeavors of Theseus;

Theseus; and the Remoras of Piritheus. This is the great Matter and Doctrine (of their Books) through which in every Page Saturn, Mercury and Vulcan do often occur. The first as Father of all, without which nothing can be effected, the second as the Matter and Form, and the third as the Efficient. Sol takes Luna to be his Wife, Jupiter takes Juno, as Saturn, Rheam, and Osyris, Isis. Dionysus is snatched out of his Mother's Womb, who was Burnt by the Thunder of Jupiter, that so he may be brought to Maturity in the Thigh of his Father Jupiter, &c. And at last concludes, And so you see there is a Concord in them all, M. Maier. Make a right use of this Exposition, and you will be abundantly set to rights in your Enquiry. Here

Here we are told, this is the Matter and Doctrine of the Philosophers, and what does it contain? But a Duality of Matters; which is to my present purpose. Tho' these things may be varied many ways, besides shewing the Power of Generation by two, which whole Nature bears witness to, and which is needless to shew; it being too plain to admit of a dispute. To keep therefore within the bounds mentioned, of *Saturn* and *Mercury*. *Saturn* as the Father of all, and *Mercury* the Matter and Form united, and you know *Saturn* himself, in Story, had two Parents. This Doctrine of *Saturn*, being the Father of all, agrees, again, exactly

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actly with *Æsch-Mezareph*, in
the place he gives their *Lead*
or *Saturn*, which he calls *Choch-*
mah, and which he says, is the
Father of all the following Na-
tures, which come after it and
perfect the Work. *This Lead*
or *Saturn*, in another place he
says is *Mystically called Col (or*
Chol) which is, all; because therein
lies the System of all Universality.
Again he describes this Matter
thus, *The Metallick Root possesses*
the place of Kether, which hath a
hidden Nature lying under great Ob-
scurity, and from which all Metals
have their Original; even as all the
rest of the Sephiroths are hid in the
Nature of Kether, and flow from
thence. Saturn you know is re-
puted to be the Discoverer of
Truth,

Truth, and another adds, if *Saturn* be really present you cannot Err. Don't be too confident, you know this *Saturn*, for here lies Wisdom, truly known to none but her Children, and not to the Vulgar, who can behold but externally, but are Ignorant of what it contains, but the Scholar of Wisdom goes on to analyze it, and then he will be made Rich as well as Wise. Some I know take this matter to be the Mineral of Lead, others a Saturnine Mineral, more crude than that, or it may be, this commixt with a Metal, and yet not Maleable; but as it is allowable for an Enquirer to explain his own meaning, I do say that for my own part I have not been speaking

speaking of a matter so familiar to Enquirers, as may at first be imagined, but of an *Anomalous Subject*, of which indeed you often speak and read, but know not the Virtue and Beauty which is in it, for if you can make this *Saturn* Vomit up the Stone he has devoured, you will obtain your desire, the Power of doing which is given to *Mercury* and *Venus*, by whose Mediation, Interposition and Help, the Stone will be produced, but never the Red without the Purple Star of the latter. These are called by *Æsch-Mezareph*, *Nezach* and *Hod* which are the two Mediums of the Body; and the Seminal receptables are the place of *Hermaphroditical Brass*. You know *Story* makes *Mercury*
and

and *Venus* the Parents of *Hermaphroditus*, which is Synonymous with *Rebis*, of which the Books of Philosophers ring, as also with *Androgynus*, who is feigned to have two Heads. But it must still be observed, *Hermaphroditus* sprung from two, as did *Saturn* himself. Therefore if thou knowest this matter, and esteamest it as thou ought, and canst cause it to put off its foul Garments, thou art blessed by God with no mean Talent. Thus have the Philosophers pointed out this secret Art under Vails and Allegories, not to prostitute it, no; God and Nature forbidding; it is a Science too excellent and admits of no compare, tho' there are many very useful ones,
but

but this may rather be said, virtually, to contain them all, and is even the best Expofitor of Divinity it felf, not only by fhewing the Creation and Deftitution of the World, but the true Figure of Mortification, Regeneration, Redemption and Exaltation, fet before the Eyes of the Body, and which are in a moft lively manner impreft upon the Soul; and the Mind is fo furnished with the Knowledge of a Trinity in Unity, as not to admit of a doubt concerning fo Divine and Myfterious a Truth.

The Philofophers having fo large a fcope, no wonder their Books have been filled with fuch Various Similitudes, &c. and which have afforded fo many

ny Amusements to the Readers, that almost every one furnishes himself with a different Theory and Practice, and thereby clothes himself with an Opinion of his great Ability and Skill, when at the same time they are Ignorant of the things whereof the Philosophers speak, thinking if they knew but this or the other Riddle, they were Cock-sure of the Art. Whereas if they had Twenty of them unfolded in the same Language, they would be as much to seek as before. As for Instance, that propounded by *Sphynx* to *Oedipus*. *What is that which in the Morning goes on four Feet, at Noon upon two, and in the Evening upon three?* The Criticks may very Naturally apply it to

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50 *A short Enquiry into*
the Age of a Man, who at first
is only able to crawl upon four,
in his Middle State walk upon
two, and in Old Age with a Staff
upon three; but Chymically,
which is its true intent, 'tis ex-
pounded thus, *A Quadrangle or*
Four Elements are first of all to be
considered, from hence we come to
the Hemisphere, having two lines, a
right and a curve, that is to the
White Luna, from thence to the
Triangle, which consists of Body, Soul
and Spirit, or Sol, Luna and Mer-
cury. The Stone, says Rasis, is
a Triangle in its Essence, a Qua-
drangle in its Qualities. And
another adds, a Circle, in its in-
variable Redness. If many of
the other Emblematical Figures
mentioned by Philosophers, and
with

with which so many are amused at this Day, were explained in the same manner, where would they be who place their greatest hopes in them? Whether would they fly to supply the want of them in their Study? Or how far would it profit them? I fear but little.

Things known and common are often despised, whilst things concealed, tho' not of equal value, are earnestly sought. *What is more useful than Fire and more precious than Water? What more amiable than the Earth cloathed with Flowers and all things which are Beautiful? What more delightful than Air? Which when 'tis obstructed will make all things cease to seem pleasant! But in their vast*

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Spheres they are exposed to the
common use of Mankind, and, by a
preposterous Imagination, they are
thought to be of no value.

Don't therefore be of that
Number, who neglect and de-
spise known things, and seek
with all their might those which
are Fabulous and at best but Me-
taphorical; spoken, not to lead
but mislead you; these, whilst
they remain Riddles, mightily a-
muse, and when unfolded their
Virtue ceases. Such things serve
to shew the Wit of the Inven-
tor, more than the Value of the
things themselves. For if by
such a Wit, the Skill and Practice
of the Husbandman were drawn
into fine-spun Riddles, how great
would be the Amusement? How
high

high might the Expectation be raised, but with what Profit? And even when unfolded, it would result in this, *viz.* 'tis very true, these things we daily see before our Eyes. As there is a great deal of Danger attends, and many Michiefs ensue an eager pursuit of Shadows, neglecting the plain course of Nature, so I would Caution against it, as Impediments rather than Helps.

For Fables, nay even Miracles themselves, are more easily Misunderstood than Comprehended, unless by the Authors of them.

E. You have not spoken any thing to what I proposed, Pray let me hear what you have to say concerning the Particular I men-

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tion at our last Conference.

Invest. As it does not concern this Enquiry, which is about the secret Philosophy of the *Hermetick Art*, I shall only leave with you an Established Authority, and not trouble you with mine, which I know you would dispute. *Sendivogius* writes to this Effect, *viz.* There is, as we have said, but one Operation, and beside it there is no other that is true; all they therefore are mistaken, that say, that any particular thing besides this one way and natural matter, is true; for a Bough is not to be had but from the Trunk of a Tree: It is an impossible and senseless thing to go about to produce a Bough; it is easier to make the Elixir it self, than any particular thing, although
most

most simple, that will be Profitable, and abide a Natural Examination and Tryal.---But seeing there are as many Opinions as Men, we will leave every one to his own Opinion: Let him that will not follow our Counsel and imitate Nature remain in his Error. Indeed particulars may easily be made, if you have a Tree, whose Young Twigs may be grafted into divers Trees.--- There be many Artificers who seek their own Fancies: They seek a new Nature and a new Matter, and in conclusion find a new Nothing, because they interpret the Writings of Philosophers, not according to the Possibility of Nature, but the Letter.

I have trespassed upon your Patience, Gentlemen, and could very

very largely proceed, but a great many Words was never my design any more than they would be your Profit, therefore have comprized this my Enquiry in as few as I could conveniently contrive. And tho' I have not whetted your expectations by great assurances of my Ability, nor the Title of *Master*, I hope it will not, as I am sure it ought not, lessen what is said.

I write not for your applause, nor seek your approbation no farther than it may be to your own advantage ; but give me leave to say, I never had troubled my self nor you, unless I had entertained an Opinion that some of the more judicious would reap a Benefit from so candid

candida Relation of what an Enquirer had observed and knows to be truly stated. And for the sake of such suffer me to add, without going out of my Province, that these are not random Guesſes, nor undigested Speculations, but such as will find a place in all Ages to come, amongst the Knowing in this Science, or this Enquiry had never seen the Light. Therefore I shall conclude, with this Advice, take *Nature* for your Guide, the *Philosophers* for your Counsellors, *Reason* and *Experience* for your Assistants, and Lay your Foundation Deep and Wide even as Wide as whole Nature; don't let it be Shallow nor Narrow, if it be 'twill not support the Work. Let

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Let there be chosen a sure Foundation Stone, squared according to God's Command and Law, viz. *And God said, let the Earth bring forth Grass yielding Seed and the Fruit Tree yielding Fruit after its kind, whose Seed is in its self, &c.* and it was so, and remains so to this Day. Our Blessed Redeemer says, that if the Seed remains alone, it will not Germinate, nor Increase unless it die, and then it will rise again and multiply. The Philosophers unanimously concur, that Gold has likewise its Seed in it self, which, they also teach, must die, that is put off its Form and then it rises again Gloriously to Multiplication.

You are not Ignorant that
what

what I say is undeniably and constantly maintained by them. Therefore for what end should I inlarge to Elucidate these things? if what is said will not affect your Study and Practice, more will not. If you will not be instructed by God and Christ, Nature and the Philosophers, how can I expect you will be more attentive to what I say? tho' I will add, to heighten your attention, Nature, by her Daily Actions before your Eyes, sufficiently confirms these things, in the Multiplication of the several Species.

F I N I S.



F I W I S

